

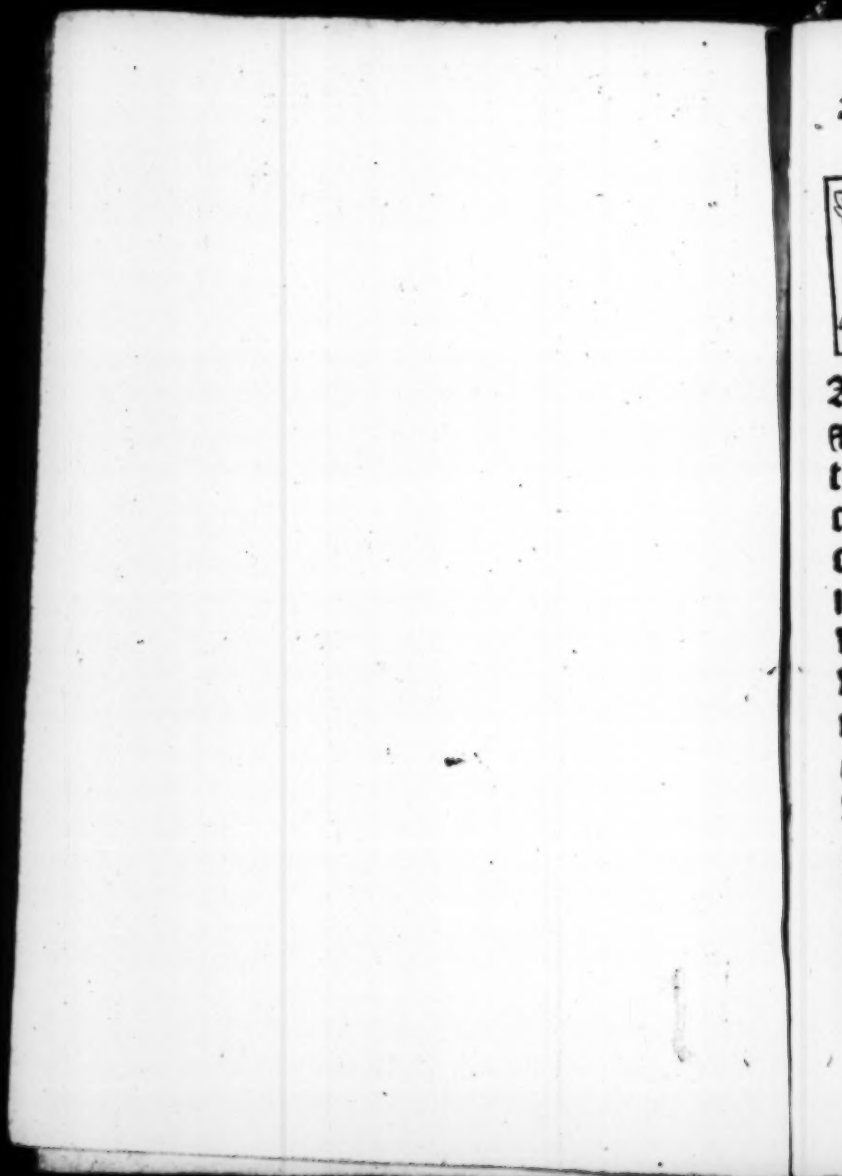
A Remembraunce for
 the maintenaunce of the liuyng
 of spinners and preachers,
 nowe notable decayed, ex-
 hibited vnto the right
 reuerend father in
 god Thomas
 bishop
 of Elye, spauis
 ler patron of all good
 lernynge.

Anno dñi. 1557.

Printed at London by
 Wyllyam Seres, dwellynge
 at Peter Colledge.

Com priuilegio ad impr-
 mendum solum.

TG



For the maintenance of ministers
livinge.



ffering thys Breife
declaratō vnto your
lordship of the reason-
able cause whi alfer-
mours or owners of
Abbey lāds being disolued ought
to hold be cōtributours & helpers
to the living of their person or vi-
car whi whose parish they be (as is
case hereof hath hapened betwene
me & one of those forimers) Some
woulde iudge perchaunce that I
were a man gyven to a certen co-
uetousnes of livinge, and thyncke
(I suppose) al wer to litle for pre-
stes, many woulde bolte oute their
grudge sayeng: this felowe smel-
leth of papistrīe, and goeth about
to set vp the kingedome of Pre-
stes. But what soever any man
doth conceave at the fyrst hearing
A.ii. of

For the maintenaunce

of þ title of my declaracion. This
wil I protest before god & þ whol
world, þ I speake nothig but mo-
ued w þ zeale of the auaucement
of þ gospel & gods true lerninge,
which of very necessity must go to
þ ground (if god of his wonderfull
goodnes stae it not vp) except þ
studentes and preachers thereof
maye be maynteyned wth honest
& sufficient liuing in the Seruite
therof. For by Liuynges all men
are enkindled to þ studies of good
lerning. No man will conne for
nought, and if there be no Reward
when he commeth to the markes
ende he thincketh his labour losse
in conninge thither. Wherefore in
that that poure lordeshippes cr-
nest & pure zeale towardes goddes
trueth, and the painfull Laborers
therin (at my humble suet made
vnto

of ministers liuinges.

vnto you, for y^e redress of y^e same
matter, willed me, to put you in
remembraunce therof at y^e tyme of y^e
parliamēt: I thought it my bounde
de deuty so to do & some thinge to
trauayle herein, in settinge furth y^e
matter more plainly, wth my penne.
Trusting therby y^e at youre lordes
shippes handes my suit shoulde
haue y^e better success, & most espec
ally for y^e you haue beyn al wates a
synguler fauorēt and preferret of
lerned men, that nowe you woulde
be a patrone to their studies, & to
the knowledge and lerninge that
shall sprynge after your daies, &
to helpe no lesse to preserue and
continew good lerning amongest
vs, then you haue heretofore hol
pen to byng it in. And although
there bee Rewardes suffycente
and plentyfull inough before god

A.iii.

for

For the maintenaunce

for all mens paines and studie
in vertue if men wold loke th
therwarde and waite there for Re
warde (as it becometh them to do)
yet the nature of man is such, that
if he see the maintenaunce of hys
Liuinge in studie faile (as it were
hys breath in hys Rase to waxe
shorte) by and by he becometh to
fainte and fetteh him selfe downe
wellie, resting otherwise then els
he would do. Wherefore an honest
exhibicion of Liuinge is a greate
prouocatyon and state vnto al in-
dustrious labour and diligence.
As long as a man hath his due
rewarde, his paines is thought
the lesse how many and great so-
euer they bee. The rewarde of
studye failynge, and the liuinge of
ministers and preachers not nou-
tyshed, is thoccasion at this daye
vnto

of ministers liuinges.

Vnto many of Shynckynge from
their estate and vocation and ap=
plyng the selues to some other fa=
cultie to no litle Decaie of Chyste
hys faith and Religion. In so
much y^e where as ministers ought
accoꝝdunge to Paule hys lesson, *Timot. iiii.*
giue them selues cheifelte and be=
foze al thinges to exhortacion and
doctrine, do cleane contrarie appli=
cng the in selues to the world and
forsakinge the studie of the word.
The whiche thinge to be true, we
maie perceiue and se partly by co=
mon experience manye that haue
sometyme labored in y^e gospel (not
alltogether vnfrutefullse) being
not able to purchase great benefi=
ces as it is now a Dayes a comon
practise to do) noꝝ to liue other=
wise of their stipendes & cures, are
driven to kepe all houses, exercise
A. iiii. the

For the maiutenaunce

the craft of Carpenters, tailors, & other occupations, whych thynge cometh to passe thorough & faulte of vncharitable hartes muche choked with couetousnes, hauing nether zeale towarde the Gospel, nor the setters fourth therof being not wyllyng to yelde to theyr mynystres, which dayle & hourelly haue labored to bryng the from darcknes to lyghte, that whiche is due to them by Scripture, whereby they myght be able to bye booke, apparel, with other meanes towarde the maiutenaunce of their studie, and kepe hospitalitie for the reliefe of the poore, accordinge to the wylle and commaundement of god. Like as a man goinge on warfare muste nedes liue of the comon coost, & so beinge prouided for doeth his deutie a great deale the

i. Timo. iii

of ministers liuinges.

the better: Euen so ministres to
thentent they may be able, & moze
willing to do their dueties, ought
to haue all thinges necessary and
sufficient without care, grudge, or
suet for the same. The maners of
mē much is to be lamented in these
dayes, which declareth greatelye
theyr vnworthynes of the gospell
thorough the dissimulacion and
vnthankefull hartes whiche they
shewe towardes them that haue
thouerlyght of the, in that a great
number is readier contrarpe to
the doctryne of the holle Apostle,
to take, to snatche, to catche, and to heb. xii.
spoil them of that lytle whych
they haue, then to giue that, which
in consciens, they are bounden to
giue. This vnthankefulnes ap=
pereth to them which vnfaignedlie
fauoꝛeth goddes true lerninge, a
great

For the maintenance

great euil, seying they spoile Christ
in that they depriue his ministres
of their liuing. For as woo shalbe
to the whych so largely doth feede
the Balaanites & ministres of Sa
thā that they should abounde in al
plenteousnes. Euen so they feede
Christ, that nourissheth his and the
letters out of his doctrine, & shall
receue their ful reward at his hād.
What plentifull handes hath ben
opened to þ familie and household
of Baal: What gorgeous houses
what sumptuous monasteries hath
ben builded for suche a couente of
Dules, and a herd of swyne, being
euermore obscurers of the lighte
of the truth: What abundaunce of ri
ches did thei heape vp, what prin
ce or what degre was he of, & was
not benefycpall to them? But in
thys world, wherin the brightnes
of

Mat. r.

of agniffers liuinges.

of gods true light doth most ma-
nifestlye appere thozough gods
prechers (by þ hande of our most
gracious & noble king Edwarde
the sixte, deliueringe hys people
from Babilō that is fro the heuy
tradicions of þ byshop of Rome,
to the excedinge consolaton and
cōfort of al people that faithfullly
coueteth the veryties furtheraūce
to the great discomfort of them þ
desireth the hinderance of þ same.
What scatsite find they? what sim-
ple liuinge do they possesse? what
small rewardes haue they for thei-
r good labours? in min opiniō tru-
lye the earnest settynge oute of thys
doctryne is of suche a pryce and
value, þ Englyshmen had neuer
greater cause to thancke God and
to pray for the gracious prosperi-
tie of thei- moost worthe kyng
and

For the maintenance

and his honorable and lerned coun-
cell, then for this matter, and also
to be y^e more encouraged to declare
themselves louing to the faithful
ouerseers and setters out of this
doctryne, yea and that much more
then they were to the idle lubbers
and domine dogges of that mon-
streous Religio in times paste.

Many at this date wil sayne to be
verie glad to heare the gospel, but
whē it cometh to passe, that eyther
they may do a displeasure to the set-
ter out of it, or by any pryuy mea-
nes hindze him of that whiche is
his very deutie, then they shew cō-
trary to goddes doctryne, wyth al
earnestnes, theyr hypocrisye, which
they haue longe nozished in their
dissembling hartes both towar-
des the worde and the preachers
thereof. No small garde also
of

Thett. v.

of Ministers liuinges.

of suche brethren there is that li-
tle passe either of god or of good
ordre, thynkyng themselues to be
perfect maisters, when in dede
they were neuer good scollers,
whych wil say: why sholde they be
chargeable vnto vs? let them la-
bour wth thei^r hādes as Paule did.
Wherin their errour & blindnes
doth appeare, in that they thynke
the offyce of preachinge the word,
were an idle thinge & not labour:
All though saict paule as we read, *actes. xxi.*
dyd get his liuinge wth his
handes, and left that whych was
deue, wth them to whome he had
preched, whiche thinge he dyd by
libertie and not by necessity: Yet
he lost not his ryght of aying bys
deutie, which lawfully he might
haue had. This Apostle as he wit it. *Cor. ii.*
necesseth Robbed othet congregati-
ons

of Ministers liuinges.

ii. Cor. ii

ons, and toke wages of them, that
he myght preache the Gospell fre-
lye to the Corinthians . and to do
them seruice . Saint Augustine
therefore in his booke of workes
sayeth, If they be euangelistes, yf
they be ministers, they muste lyue
of the goodes of the faythfull.

Christe promysed vnto his Apo-
stles the same , & commaunded the
to reserue of the people thynges
necessary. Temporalties ought to
serue as instrumentes to spirytu-
al thinges, and so that benefyte to
begiuen, to the preachers offyce &
ayde of his liuynges . The worke
mā is worthy his wages, that is:
yf they receiuing of the temporall
reward be spent in the administra-
cion of spiritual thinges and not
laied vp in coffres but bestowed
in necessities and keepinge houses
of

For the maintainaunce

of hospitalitie not in purchasynge
of great possessions, or in mainte-
ning poynte, pryde, delicate feare,
fedyng of houndes, hawkes, car-
dyng and dysyng, and suche lyke
euellies, for of suche heate what is
said in scripture: They haue ledde **Job. xxi.**
their dayes in vanitie and welthe
but sodenly they go downe to hel.

These bee they that executeth
theyr offyce not as Peter & Paule
did, but as Judas amongst the
apostles, & as Simon Magus a-
mongest the dysciples. These (I
saye) are blinde guides to the peo-
ple, euē as smoke þ blindeth mens
eyes in stead of a clere light. Ther-
fore this sentēce is worthy to rūne
vpon them. That they be cast ouer
þ bozde, be put out of their Ho-
mes, & other to be placed. It is a
sentence also inoste pithie to ad-
monishe

Timo. iiii.

i. Cor. ix.

For the maintenance
monisheth them, where as the apo-
stle sayth: take hede vnto your sel-
ues, see þat you runne in this world
that you may receiue a ful reward
as the Philippiāns did, which ple-
tifully distributed that manyfold
grace giue by paule his preaching,
which walked in their vocatiō not
in the pompe of the world, whiche
distributed, not studied to lay by
and hyde. In like maner the coue-
tousnes that in these dayes gene-
rally reigneth (I knowe not why-
ther it be moze worthy to be laine-
ted then spokē vnto) the practises
be shamefull that they vse for the
brynging in of money, their mou-
thes are as wide as hel neuer beig
content but groping for occupiēg
not of fermes but of towmes. not
of Townes but of hole contreys,
in the desier of encroching they be
so

of ministers liuinges.

so roted that they cast in their her-
tes how they may deftraude euery
man of his liuing, or at the least of
some parte thereof. And also wyth
what spytefull rebukes, taun-
tings, and sclaunderinges, those co-
uetous men deface and put to sy-
lence the earnest letters out of the
doctrine of Christ it is wonderfull,
and to muche shame to speake of.
They would make the ministres
their seruautes, the preachers co-
lorers & beters with their wicked-
nes, of whō the prophetes speke
This is an obstinat people dissemi- *Esa. lxx.*
blynge Chyldren, that refuseth to
heare y^e law of the Lord. For they
say vnto the seers: se not, & to the
that be clere of iudgemēt, loke not
out right thiges for vs, but speke
faire wordes vnto vs. The worke
of robery is in their handes, in the *Esa. lix.*
B.i. waye

For the maintenaunce

waie of crafte and falsehode they
go, but the waie of the Lorde they
wyl not knowe. But no meruayle
it is in dede that the worlde at this
day is thus bent towarde the ste:
wards and disposers of þe secrete
of God for it hath bene so sence the
beginning. Take Abel for exam:
ple, what small fayour had No:
ses and Aaron amonge the cruell
Iues, when they brought the out
of Egypt with many others ino, as
Jacob, Joseph, David, & Elias.
Yea when the wyse men shewed
Kynge Herode, that the Kynge of
the Jewes was borne: he was so re:
bexed and al Jerusalem with him.
It is no smal vexation and distur:
baunce þe riseth at the true sounde
of goddes worde amongest a nom:
bre of couetous men and phare:
sies, But verely as when the King
doine

Gene. liti.
Num. xvi.

Mat. ii.

of ministers liuinges.

doine of the papistes religion flourisheth it brought forth riches, and then riches as it were her daughter springing vp so fast deuoured the mother. Euen so (I feare me) we shall fall nowe into a worse extremitie then that was, thorough neade and necessitie, and be compelled to do as when a mans sentence fayleth him. And therefore I can not a little alowe the fathers of þe primitive church, which sold al þe euer they had for the maintenance of Christes gospel, nether was there any amongst the that lacked. Yea & the also which founded Colledges giuing great yearly rentes for þe stayering and bpholding of learning fro time to time, w^{ch} mani & diuerse wel affected men vnto vertue & knowledge whiche were wot to giue exhibitiō to scholars.

Act. iiii. v.

B. ii.

lers

For the maintenaunce
lers in vniuersities, and bzing bp
poze inennes sonnes in learninge.
And now what streames of teares
inaye seme sufficiente vnto vs in
speakinge of the wonderful decay
thereof, which wil be the very bzing-
ging in againe of ignorance, bar-
barousnes, & cruelty. And wher as
the lawes of this Realme bindeth
Clerkes of. C. li. liuinges to finde
certain scollers in the vniuersityes,
Yet they be so slouthfull them sel-
ues, & haue so lytle minde to that
þ they do not studie, þ it were as
good no lawe to be made and bet-
ter, for then were it no offence to
theyr cōscience not to do that they
knew they were not bound to do.
But what is further to be sayed,
see you not that euen whereas the
late kyng of most noble memorye
kinge Henry the eyght hath built
Ded

of schollers liuinges.

ded colledges, and giue great pere
lye stipendes for the maintenaunce
of poore mens children to learning,
whiche were not able of them sel-
ues so to set them forwarde. Howe
shamefull ye euen straight wayes
thys thyng is abused, inongeste
men of knowledge, and of a hygh
profession of godes worde, that e-
uerie gentleman as he can beste
make hys frende bringeth in hys
Sonne thither, and kepeth hym
there, with the liuing ordeined for
the poore mans sone, wher he must
be daintelye brought vp, with as
lytle applyeng of lerninge as may
be, sauing for his breking a while
to se the maner of the vniuersitye,
and so prolōg a time there almost
in idlenes. Where the poore schol-
ler is driue to his studye, & would
wyth all his harte refuse no pay-

For the maintenaunce

nes to come to knowledge (howe
hard so euer they were) if he had
to put in hys bealve and laye on
hys backe to kepe him there, that
the gentlemans sonne agaynste
all reason and consciens in myne
oppyon kepethe frō hym, Yea &
many of them minding to departe
from the vniuersitie, a lytle before
procureth a lyke chapman to la-
bour for hys come. So that the
worlde is so farre runne in blind-
nes at thys day by couetousnes in
catchyng all and departyng from
nothyng, that onelesse other pro-
uysyon be founde or thys that is
alredy made be better loked vnto,
it wyll come to passe that the way
whyche is thought to expel papy-
strye longe rooted amongeste the
people, wilbe the reddest and most
strongest meane to bypunge it in a-
gain,

of Ministers liuings.

gayne, in that the mayntenaunce
of studentes doth wante; where by
it is impossyble þ̄ good learninge
shulde sprynge. What is he that
hath traueled in study these many
yeres þ̄ at this present can receiue
the rewarde of hys studye. That
is, other a benefyce or lyke Ly-
uyng at a nombze of handes, but
it shal be other sold, or equally de-
uided betwene the taker and the
giuer, or els it passeth ouer to sim-
ple sit John, which can scase read
an homelie, and in dede loketh for
no further, if that he can byynge þ̄
well to passe. And so the Benefyce
beinge worth .xl. li. by yere, he shal
haue .xx. nobles being a personne
in name, and a verpe seruaunte in
dede. Yea, and some pretende (if
they myght be suffred to byynge it
to passe) to vnite their patronages

B. iiii.

Mostly

For the mainテナunce

Shortli to their inheritaunce. Would
not thys byrnyge in a great pouer-
tye thinke you? Woulde not po-
uerty seke agayne after olde ro-
mysh marchandise thyncke you?
I feare it muche. O case moste la-
mentable, & men moste vnworthy
such patronages. With what face
shall suche loke at the latter daye
before the iudgemente seate of the
greate iudge Chryste Iesus? O
such of whom the scripture sayth:
Thenemie hath put hys hande to
al thyngs to him desierable, for þe
hath a certaine people Lawles
entrynge into his sanctuarie, that
neither them selues kepe the lawe
of God, nor suffer the to come in
that can teache other.

Lamen. i.

Olias. liii.

Therefore God by his Prophet
Osee sayeth: For that thou haste
put away the knowledge of gods
wyl

of ministers liuinges.

wyll, I wyll put the away, & thou
shalt vse no priesthode to me, how
wilt & answere God, O ignorant
prieste, when thou shalt come to
thy rekening, it is to be fered thou
wilt stand dombe for lacke of an-
swere, and for confusion of thyne
owne conscience. Thou I say, and
thy maister the patrone placynge
the not as a heard, but as an hyr-
lynge, both you thwayne (I saye,)
shall fall into thys moste horrible *Mat. xxi.*
sentence. Take them and bynde
them hande and fote. &c.

And what is to be thought here
in of wycked inproperatiōs of be-
nefices, whych haue plucked from
studentes lawefull liuynge, be-
ynge ordeyned for the Preachers
of the Gospell. Manye Godlye
men surely haue preached and de-
clared opely herein their learnyng
and

for the maiutenaunce

and gods trueth, to the vtter con-
demnation of the same, to whome
I subscribe wyth all my harte,
wyshing of god moost hartelye a
redzesse to be takē in the abolish-
mente of the same, or at the leaste
it wyl please the kynges maiestie
hys moost excellent and gracious
goodnes, hauing respect to the li-
uyng of hys prechers within hys
Realme, wou'de not here after
graunt or suffer any such licences
of improporacions to passe, and
I would wythe that the byshops
would not geue theyr good wyl &
consēt therunto for conscience sake,
y at the least we might reserue vn-
to the posterity of studētes, & lear-
ned men y shal folow vs, no smal-
ler or fewer rewardes for theyr
studye then we haue found. What
shal we say vnto mani of the hou-
ses

of ministers liuinges.

les of religion (as they called the) whyche were exempted from payenge or contributing any thinge to the mayntenaunce of ministres and preachers, by reason wherof, the owners and fermours at this date claime to pay nothyng, and yet to haue the ministres as much bounde to them as to the reste of *i. Tim. v.* the parish, I wolde haue the owners of the note wel saint Paules sayeng herein: The elders that ruleth well are worthye double honour. Moste specially they which labour in the word and techyng. And y^e scripture saith. Thou shalt not mosell the mouth of the Oxe *Deu. xxv.* that treadeth out the corne. Haue *i. Tim. v.* they any Auctorytie to condemne this? Or gaue they any liberty by this to famish the Oxe, or to scant the Oxe of his meat? No forsooth.
For

For the maiutenaunce

for thou shalt not (sayth the scripture) caste anye Gosell vpon hys mouth. And what if those dul & fat oxen whiche were estalled in their Abbayes, grated vpon the people in this (as in all thinges they layed importible burdens vpon them) claymyng to fede and liue vpon theyr goodes. Were those thynke you the oxen that y scripture here speaketh of? Or if they were, is there any succession or inheritaunce into the office of those Oxen? No verelye, for in that sayinge of the scripture, there is a further thinge then appeareth, for it is not ment but of the spiritual Ox, the preacher, the spirituall treader oute of the corne of the lyuyng worde of god vnto his people. Such treaders Christ byddeth vs desire our heuēly father to send into his harveste

of Ministers liuinges.

uest. But those Abbey Oren were
scholmasters of ceremonies, mā
traditions, supersticion, & finall
of all ignoraunce. Wherfore if you
be not lyke thē whose landes now
you do posses (as if you were, you
were vnworthye of any thyng) if
you haue not y^e gift of preaching
(as it is manifeste you haue not)
whych way then shold you claime
to lyue vppon that portion of ly-
uynge whych parteyneth to the or-
en that drawe in Gods ploughe?
Māy you wyl peraduenture giue
place to y^e manifestnes of Goddes
scripture in thys behalfe (as you
must nedes) and you wyl bynge
me in a reason for youre purpose
on this wyse. We haue purchased
these fredomes and exemptions of
paymēte of Tythes of the kinges
maiestie, hys moste noble proge-
nitours,

For the maintenaunce

nifours, and we haue them graū-
ted vnto vs in as ample wyle as
the monasteryes euer had. Whye
shuld then our liberties therof be
taken from vs? Well, marke I
praye you a greate sorte of you
wylth holde these duties, were not
your monasteries parishes by the
selues. And neuer chargeable to
vicars or p̄sōs of any parish: it cā
not be denied, the wyl I improue
your reason on this wile. The pe-
culiaritie of your fredomes (is cer-
tayne) was in respect of your pa-
rishes. Your parishes be extinct,
ergo your fredome is extinct. Whi
should you then seyng your pari-
shes be dyssolued associate youre
selues to the floke of the herdmā,
and contrarve to sainte Paules
lessō not suffer him to eate of your
mylke?

Peraduenture

of Ministers livinges.

Peraduenture agayne you wyl Cor. 11.
stande in this, and say generally,
That no man by the scripture of
god is bounde to paye any tithes
of dutie to their Curates as thin-
ges which they mai not pretermitt,
but suche as they are able to spare
for the mesure of theyr owne con-
science, and as they see theym do
their duties. Bithely spoken, and
as much I think as is vled to be
sayde for you, wherin thus ma-
ny matters you comprehēd. The
paymente of tithes whether they
be of necessitie and by the lawe of
god or no? Then whither youre
abilitie ought to be looked vpon
in the paymēt therof (As for your
conscience I wil not speake of it,
for it is no question whither you
shold pay any if they were mesu-
red by your conscience.) Last of al
whither

For the maintenance

whither the not doinge of the ministers duties as you loke for, be a suffycient cause for you to abydge them of their tithes . To proue that the tythes be of necessitye, & by þ law of God, þ bookes of Exodus, Leviticus, Numeri, Deutro, Malach, Ecclesiasticus, do teach the plainely, the autozitie is good my vouchet is true.

Yea mary you saye, but the old lawe was but a figure, and the figures be abolished and vanished awaye with the lawe.

You runne verpe fast awaye, but stay a little, & herken what Christ sayeth : Thynke not that I come to destroy the law, or the Prophe-
tes. No, I am not come to destroy but to fulfill . Then marcke that Christe is come to fulfill, whyche is to approue, to alowe, & to make
good

Mat. v.

of ministers liuinges.

good the sayinges of the law and
the Prophetes, and not to con-
demne them and take them cleare
away as shadowes. For although
Christes commynge abolished and
did dryue away (beinge hym selfe
the perfection and the ende of the
lawe) al figures and sygnes, vn-
der whych he hys moste acceptable
commynge dyd appeare. The re-
sidue of the lawe which perteineth
to erudicion, example, and insti-
tucion necessary amōg vs, he did
not cōdemne or take away, as ap-
pereth Luk. ii. in this same point,
wher he rebuketh y Pharises for Luk. ii.
great matters y they left vndone,
yet for their due payinge of tithes
whych they hyghlye esteemed of
mynte, and rewe, he rebuked them
not, but rather allowed, he checked
them for their peruersitie, he repre-
hended

C.i.

For the mainテナunce

hended not there diligence of ty-
thing. As to the abilitie of payers
of tithes whither it be, to be consi-
dered in þ̄ payng therof. Vt there
abilitie be sufficiente, they are cō-
cluded as you se, and muste nedes
paye. Vt they be pooze and indy-
gent, then are the tithes, although
they be, receiued by the ministres
parte also of there porcion of ly-
uynge, and oughte to be distribu-
ted and larged oute by the myni-
sters to the mayntenaunce & helpe
of þ̄ pooze widowes & fatherlesse
oz what so euer they be, wherin þ̄
scripture dothe not onely consent,
but also þ̄ auctoryte of many aun-
ciēt Doctors, for in dede þ̄ goods
of the churche be the goodes of þ̄
pooze. But now a daies þ̄ greatest
nomber of them be but symple
distributers, for they scarce can be
trusted

of Ministers liuings.

trusted for meate and dryncke to
put in there owne bellies . Then
whether the not doinge of the mi-
nister hys dutie as y people loke
for be a sufficiēt cause to abridge
them of there ducties or no? All
thoughe in dede I woulde haue
no minister thincke that he hath
done his parte sufficiētly ynough
in that behalfe , but that he shuld
trauile and spende his time con-
tinually instructing, enformyng,
and exercysinge hys flocke in the
knowledge & lerninge of goddes
holy Gospell . Yet if he haue not
suche a gifte and talente of lear-
ninge or vttetraunce giuen him
as other haue, whereby he maye
satisfye the desyer of a great sorte
for as y apostle saith: The giftes
of the holy goste be diuers , and
euery mā hath receiued accordyng

C.ii.

to

For the maintenaunce

to the mesure of the gifte of God
yet he ought not therfore to be di-
spysed, or to haue his liuing ta-
ken fro him, spetially if he trauell
wyth all hys diligence and wyth
his best power. To do moze, then
the gyfte whych they haue recey-
ued doth extende vnto, they are
not bidden, for saint Peter by-
deth them. See that you fede
so muche as lyeth in you. And I
woulde not haue them in dede do
one iote lesse thozoughe Idelenes
or entanglinge in other necessary
matters, for there is a great waite
hargeth vpon there heades, the
bloude of the shepe shalbe requi-
red at the shepherdes hādes. The
is it manifeste that their duties
hange not vpon your expectaciō,
but vpon their owne diligence.
And now to these Abbey owners
againc

i. peter. v.

Eze. xxxiii.

of Ministers liuinges.

agayne I say, if they wil be of the congregation, they muste do as the congregation doth. The congregation is bounde to minister vnto their teachers & ouerseers, ergo they be bound to do likewise. But although they coulde fetch them a good title from the law of man (whych they wold fayne find oute) to discharge them selues of distributing to y^e preachers liuing, shall Christe and all the testimonies of hys scripture worke nothing herein to enforce there conscience? Christ saith: The worke mā is worthy his wages, how dar^{est} thou then kepe it from him? Math. x. Saint Paule saith: He that is taught in the worde ought to minister vnto him that teacheth him in all good thinges. Who is then exempted? Who is discharged? or

C.iii. what

For the maiintenaunce

What is it thou shuldest grudge
to giue him? And further he saith
that in hope he sh^d ploweth shulde
plow, & he that thresheth in hope,
shoulde be partaker of hys hope.
And that it maye be plainly per-
ceiued what the apostle meaneth
by it, streight waie he saith: If we
haue sown spiritual thinges vn-
to you, is it a great matter if that
we reape y^our carnall thinges?
Doo not you know sh^d they whiche
laboure in holpe thinges, liue of
the same? Euen so the Lord hath
ordeined sh^d they whych preach the
Gospel, shuld lyue of the Gospel.
Manifeste it is to euery one that
vnfaynedly searcheth the worde
of GOD, how of dutye the peo-
ple ought to bringe in vnto god:
Des preachers thynges sufficient.
For though theyr office be hyghe
and

of ministers liuings.

and heauenlye, yet God doeth not
ble communely to sende hys aun=
gels thence to brynge them meate
and money. But hys wyl is that
they to whom the worde & sacra=
mētes are ministred, whether they
be owners of monasteries or far=
mers, should plentifully and be=
rye wyllyngely rewarde them for
theyr labour. And therefore, he
openeth the wyndowes of heauen
vnto them, and poureth out vnto
them a blessinge with plentuous=
nes of corne, fruite, and manifold *Galach. iii.*
encrease.

And herein a godlier ordre cā not
otherwys be deuised for theyr ho=
nest rewardes, then almighty god
ordeyned and appointed in Mo=
ses tyme, that the tenth parte of *Exod. xxi.*
all that came oute of the grounde *Leut. xxv.*
should be geuē vnto the Leuites *Deu. xii.*
Galach. iii.
Eccle. vii.
C.iii. and.

For the maiintenaunce

Eccl. vii.
at. iii.

and Priestes, and that wythoute fraude and of the best. They that wyl may reade, none was then exempted, and why should any now be exempted, but rather be bound more by the law of GOD to giue after the rule of charitie.

The ministers of the churche of God hath a seuerall office from al other, and therfore God wyl that a seuerall prouision be made for them, or els it should be a greate hinderaunce to the preachynge of the gospel, in that they should of necessitie be driuen to get their liuyng by some other facultie.

Prrouision was made by Gods appointinēt, for the priestes of the olde lawe and shadowes, & shall not the ministers of the Gospel be muche more prouided for, as wel of the goodes of owners and fet-
mours

of ministers liuinges.

mours of dissolued Abbey landes
as of other, seynge they preache not
shadowes, but the trueth it selfe:
both to those ferimers and owners
as to all other: The dygger, the
Clayer, the Carpenter, the Tyle-
man loketh for hys wages, and is
sure to haue it, much more he that
laboreth in the haruest of y^e lord, e,
oughte to be sure of hys wages,
and to be payed with a good wyl,
so muche as the soule is better the
the bodye.

Saint Paule that elect vessel Cor. i. r.
of GGD sayeth: that those that
preache the Gospell, shoulde lyue
therby, y^e is of there goods to whō
it is preached. But for as muche
as the hartes and stomakes of mē
be so soore corrupte and defiled
with dissimulation and indigna-
cion not only agaynst y^e prechers,
but

For the mainテナunce

but also (as appeareth by these
dedes) against the vices furthe-
raunce, to haue a positive lawe is
verye necessarye. That where as
the worde of God that spirituall
sword can not prouoke them to
that thyng whiche is good, yet
that the feare of the temporall
sword myght compell them to
do well. I meane the owners and
farmers of Abbey grainges whi-
che be taught and ministred vnto
wyth other, yet wyl helpe nothing
vnto the lyuynge of their Curate
wyth other.

For as it hath bene alwayes
the ordynaunce of God to haue
spirituall pastours to instruct the
people wyth hys worde: euen so
by the same ordinaunces, kynges
and chiefe rulers are ordeined to
defende the same with the sword.
And

of ministers liuinges.

And as abundaunce of riches
and possessions can not helpe mā;
but rather causeth him to forget
hym selfe. Yea oftentimes oppzel
seth hym as too greate a waighte
doth a Shyppe. Euē so pouertie
and muche beggerlynes bringeth
a man oftentimes into disdayne,
and maketh him to be forgotten.
And as the mans personne is dis-
dained, so is his doctrine vilipen-
ded and set at nought.

The very beginning of al errour
and misorder in this worlde (as
the lerned man) saith, is the depre-
uation of iudgements when as
thynges haue not theyr due re-
wardes.

And surely lyke as that family
and housholde can not stand and
endure whete as enuy & disdayne
one towarde another raygneth,

Euen

for the maintenaunce

Even so I feare me, if that the suppressyon of luynges of ministers and preachers be winked at. Yea if they be not maynteyned wth the rule of hys doctrine that iudgeth euerye thyng wth ryghteousnes, not only the numbze thereof shal decaye, but the byshoppes theym selues in not prouดยnge and speakyng for them, shal also be a iuste punishment of God, haue they? luynges so taken fro them, that at the length they shal be caste into lyke pouertie.

The whych if it should so come to passe, howe lyttle their worde and preachyng should be regarded? Howe greate confusion also otherwyse shoulde ensue, euerye man wythin hym selfe playnely perceyueth, and daylye more and more maye vnderstand. To preach
Christes

of Ministers liuinges.

Christes Gospell sincerely (to the
byschoppes theyr lyuynge was
geuen,) and also not to forgette in
their abundaunce, the oppressed
and neady, but to haue a diligent
eye vnto them, especiallpe whiche
are of the housholde of fayeth: if
they be neuer so politykely occu-
pied, and beare neuer so greate a
zeale to the commune wealth. Yet
if they seke not fyrste therein, the
kyngedome of GOD, and the *Mat. vi.*
maintenaunce of hys holyc worde
and seruice, all is but vayne what
soeuer they do.

Let no mā be seduced nor snared
w the dignitie & promotiō of this
world, nor desire to folow ambici-
on, whiche thyng whē some men
haue coueted, they haue forsakē &
forgotten theyr ryghte vocation,
applinge them selues to thinges
not

For the mainテナunce

not necessarie. But let them rather follow quietnes in studi of learning, a thinge passinge al worldly treasures (if a man haue sufficient to the mainテナunce thereof,) and take no hede what the most parte doeth, or what is most profitable for y^e purse, but what is to be done riches & dignities if they come not by vertu thei are euil, if thei come by vertue, then is vertue better then they, & they not muche to be regarded. Yet notwithstanding as a mā cā not be called a perfect & a whole man lackyng any partes or members belonging to man, so is it no perfect cōmon welth (except it be maintained with all estates degrees and sortes of people) expedient and necessary to the same.

Therefore lyke as a man is specially gouerned by reason, whych defendeth

of Ministers Liuinges.

Defendeth and loketh vnto all the members of the bodye, euen so a Realme doeth flozyshe thorough a vertuous and a louing kyng to wardes his subiectes, by executing true iustice that the labe mai dwel by the wolfe, the pooze by þe riche. And as al þe other partes of man as his head, fete and handes wyth the reast standeth nede eche of other and all to þe maintenaunce of the bodi: So al degrees of people are to the by holdinge & stay- ing of the comon welthe as magistrates artificers with such other

Agayne, as the body canne not well gouerne it selfe wythoute the principal part of the eye, but shal wander, not knowynge whyther to go: So the people beyng destitute of theyr eyes, which are the preachers of Goddes worde, shall fall

For the mainenance

fall into all errours and blindness
of the soule, and the let them none
otherwise thynke, but that al shal
go againste theym, what so euer
good thynge they take in hande.
For he that knoweth not God a-
nyghte, that loueth hym not, that
dreadeth and feareth not hys ter-
rible threatenynges, hym wyll he
gyue vp to folow his owne blind-
nes, there is no doubte, as he hath
done vnto them, in whom the pro-
phete of Esay at thys day is ve-
rified. Of these he looked for equi-
ty, but se, there is wrong for righ-
tuousnes. Loe it is but miserie. &c
And amongst vs where townes
and villages were fruitfullie oc-
cupied with husbandrye, by wyck-
ed oppression loe they be fallen
downe and turned into pastures,
or els one or two men holdeth the
all

Rom. i.

Esaie. v.

of agniflers liuingers.

al and let their neyghbours haue
none. Wel let the be met a while.
The darcknes of Hell shall fall
vpon suche at the laste, let the not
doubte. For it is vnpossible for a
cursed extorcioner or a couetouse
idolater that trusteth in the dead
God of his riches & sacrificeth so
vnto him, to se the light of heuen.
Sainet Paule chargeth you that
are riche in thys worlde, that you
be not hygh minded, nor trust in
vncerten riches, but in the lyuing
god (which giueth vs abundant-
ly all thinges to enioye them) that
you do good. worckes, that you 1. Tim. vi.
be redie to giue, & glade to distri-
bute, la synge vp in store for your
selues a good foundaciō against
the tyme to come, that you maye
obteyne eternall life. Take good
hede to y our selues I say againe,
D.i. Marke

For the maintenance

Marke wel þ Israelites so lōg as
they were obediēt to the lawes of
God, flourished wth al plentifulnes.
But after they fel frō þ true wor-
shipping of God, litle regarding
the instructiōs & teachynges geue
thē of god by Moyses & Aarō their
guides, they were banished frō al
theyr wealth and sore scourged of
God, & brought into captiuitie.
Wherfore let vs diligently harkē
to þ cōmaundemētes of God. Let
vs earnestly regard thē lest we tast
of the mylfortunes that fell vpon
the Israelites. Let vs regard the
prechers thereof, and mayntēne
goddes messengers amongst vs
that watche for our soules eue as
they that must giue accomptes; þ
they may do it wth ioye and not
with greife, and they shall teache
vs to walk so þ we shal not slide.
Let

Leue. xlii.

of ministers liuinges.

Let vs cherish their studies if thei
be necessarpe meēbres amonge vs,
let vs prouide ꝑ the nūbre of thein
Decay not, but pray that it may be
multiplied. Al you ꝑ be patrones
of learning in this realme, now set
to your hādes ꝑ learning seke her
not an other region to dwel in, cō-
pelled wꝑth pouertie. But em-
brace her amongest your selues,
interteine her, and reteine her dy-
ligently wꝑth all the prouisiō you
can make. It is nowe time and
that wꝑth speede: for couetousnes,
ambycyon, and pryde, standeth in
wait for their rewarde, and thur
steth at her very sore to dyspue her
awaye. In whose cause. At this
tyme all thynges (ryght honora-
ble lord) wayed and considered, &
accorðynge to gods holpe worde
sincerly and purelie discussed, ha-
uynge

For the maintenance

wyng not so muche an eye to mine
owne comodite as to y^e comodite
& profit of many other, yea, and to
the horrible incōmoditie of al true
chrystians (if remedy be not found
in this behalfe) do here hūbly be-
sech your Lordship, y^eas you haue
ben a singuler patrone of al good
and vertuous studies, a defender
of the truth, a mayntener of poore
mens causes, that nowe you wyl
prosecute and go forwarde to the
laude of God, and beautifying of
learned studies to your power, in
the redressing & expulshing of all
these enormities before reherfed,
nowe most manifestly ravinge in
this cōmon welth, for Gods sake,
and hys holy wordes sake.

Finis.

By your Lordships most bounden
Thomas Mordaunt.

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